

Preaching under Protest: Danish Colonial Opposition and Bartholomaeus Ziegenbalg's Adaptation of Mission Methods in Tharangambadi

Antonydoss M¹, Rajendran A², Rajakumari P³

¹ Ph.D. Research Scholar, Department of History, Holy Cross College (Autonomous), Affiliated to Bharathidasan University, Tiruchirappalli – 620 002, India.

² Associate Professor & Head (Retd.), Department of History, Bishop Heber College (Autonomous), Affiliated to Bharathidasan University, Tiruchirappalli – 620 017, India.

³ Principal & Associate Professor, Department of History, Holy Cross College (Autonomous), Affiliated to Bharathidasan University, Tiruchirappalli – 620 002, India.

ABSTRACT

This article examines Bartholomaeus Ziegenbalg's mission methods in the Danish Lutheran settlement of Tharangambadi (Tranquebar) from 1706 A.D. to 1719 A.D., arguing that colonial constraint produced strategic innovation rather than limitation. Facing opposition from Danish East India Company officials and established Catholic networks, Ziegenbalg shifted from direct street preaching to an integrated approach that combined vernacular print, Tamil-language schools, and collaboration with indigenous scholars. It contends that the 1712 A.D. printing press, employment of Tamil catechists like Alakappan, and schools of marginalized children were not auxiliary but central to his mission design. The article situates these methods within Pietist theology, Danish colonial policy, and Tamil social hierarchies to show how Ziegenbalg negotiated religious, political, and caste boundaries. The analysis contributes to wider debates on early Protestant missions, colonial knowledge production, and indigenous agency on the Coromandel Coast

Keywords *Tharangambadi Mission, Danish Lutheran Mission, Bartholomaeus Ziegenbalg, Pietist Missionary Strategy, Vernacular Print Culture, Tamil Christianity, Indigenous Catechists, Protestant Missions in India, Colonial Knowledge Production, Danish East India Company, Missionary Education, Tamil Print History, Interreligious Dialogue, Indigenous Agency, Coromandel Coast Christianity.*

INTRODUCTION:

The original name of Tranquebar was Tharangambadi. It was officially known as Tharangambadi after India gained independence in 1947 A.D. The name Tharangambadi, meaning "place of singing waves" in Tamil, was already in use locally. Still, Tranquebar or Trankebar was the name used by the Danish colonizers from 1620 A.D. to 1845 A.D. The Danish East India Company established Tharangambadi as their first trading post in India in 1620 A.D., and it remained a Danish colony until it was sold to the British East India Company in 1845 A.D. Hence, Tharangambadi was known as Tranquebar till 1947 A.D. The original name of the port-city, "Tharangambadi," is used throughout the article. The name Tharangambadi is derived from the Tamil words "Tharangam" meaning "wave" and "Badi" meaning "place". So, Tharangambadi translates to "place of the singing waves". This name reflects the town's coastal location and its connection to the sea.

Tharangambadi, the port city, has been well known for its ancient foreign trade and commerce. It is situated near Nagapattinam, India, on the shores of the Bay of Bengal. Tharangambadi has been near the delta land of Uppanar, one of the channels or streams of the river Kaveri. The Danish King, Christian IV, wanted to establish a Danish trading post at Tharangambadi, India. So, he sent his ambassador, Ove Gjedde, to the Nayak of Thanjavur. As

soon as Ove Gjedde arrived in Tharangambadi, he made a legal agreement with Raghunatha Nayak of Thanjavur in 1620 A.D. According to their agreement, the Danes could conduct their trade and establish their settlement at Tharangambadi and the surrounding villages, and the Nayak of Thanjavur could collect yearly rent from the Danish. In the course of time, the Danish met with losses and failures in their international trade and commerce, but the English East India Company was flourishing in its trade. So, the Danish sold their colony of Tharangambadi to the British East India Company in the year 1845 A.D. However, Tharangambadi has had its own significance concerning Christianity from early times.

Furthermore, the foreign Christian missionaries did a lot of services to Tamils and propagated the message of Jesus Christ in the district of Nagapattinam in the year 1543 A.D. St. Francis Xavier, the Jesuit missionary, visited Nagapattinam in 1545 A.D. During the sixteenth century, Franciscans, Catholic Christian missionaries, lived their life of prayer and work and bore witness to Christ's merciful love and brought many Tamil people to the Christian faith. The Franciscans were succeeded by the Jesuits. The Jesuits were also missionaries who established schools in Nagapattinam and spread Christianity in India through education. The missionaries of the Augustinian religious order called themselves Augustinians, who propagated the Christian message of love through their pastoral and social services. Another

group of missionaries, Dominicans, was engaged in preaching the gospel of Christ in the territory of Nagapattinam. Thus, Nagapattinam became the headquarters of Catholic Christian missionaries. In 1681 A.D. Among the foreign Christian missionaries, the article focuses much on the mission methods of Bartholomaeus Ziegenbalg in Tharangambadi and his contributions to the development of Christianity.

The arrival of Bartholomaeus Ziegenbalg and Heinrich Plutschau at Tharangambadi in 1706 A.D. marked the beginning of Protestant missionary activity in India. Yet Ziegenbalg's pioneering work at the Danish East India Company's outpost was far from welcomed by the colonial administration that had ostensibly facilitated it. The Danish authorities at Fort Dansborg, however, saw Ziegenbalg's enterprise as a threat to commercial stability, diplomatic relations with local rulers, and their own authority. Their opposition was not passive: Ziegenbalg faced imprisonment, confiscation of property, and sustained obstruction from Governor Johann Sigismund Hassius and other officials.

This article examines how sustained colonial resistance shaped Ziegenbalg's missionary strategy. He bypassed colonial funding by establishing a printing press, cultivated direct relationships with Tamil scholars, adopted elements of local pedagogical practice, and developed a mission structure less dependent on European patronage. They enabled the Tranquebar Mission to survive its first decade and laid the foundations for later Protestant missions in South India.

'Preaching under Protest' therefore frames Ziegenbalg's work not merely as an act of religious conviction, but as a negotiated response to colonial hostility. By analysing Danish company correspondence, mission reports, and Ziegenbalg's own Tamil writings, the article argues that opposition from the colonial state was paradoxically generative. It forced a contextualization of mission methods that anticipated modern missiological principles by over a century.

Bartholomaeus Ziegenbalg (1682 A.D.-1719 A.D.) was a pioneer German missionary in South India and the prototype of German Pietist¹ Lutheran missionaries. He

was popularly known as Ziegenbalg. When discussing the Tranquebar mission, Ziegenbalg is usually mentioned first. According to E. Arno Lehmann, Ziegenbalg has made mission work his life task: "He (Ziegenbalg) was not only the founder of Indian Protestant missions, but he was also the founder of the Tranquebar mission. He became the father and builder of the church, translator of the Bible and hymn book, and an authority on the Indian language and religion."² He worked for the mission with undiminished zeal until his last breath. He was a remarkable man on many accounts.³ In 1714 A.D., the Danish King appointed Ziegenbalg as Provost to the Tranquebar Mission.⁴

Mission Methods of Ziegenbalg⁵

This part explains Ziegenbalg's mission methods. When the Danish King Frederik IV, in 1705 A.D., sent two German missionaries, Bartholomeus Ziegenbalg and Heinrich Plutschau, to Tharangambadi, his goal was to convert the Tamil people to Christianity.⁶ In addition, Ziegenbalg and other missionaries in Tharangambadi were taught by August Hermann Francke the significance of education and scientific research for the mission. They were aware of the relationship between conversion and social reform as the mission's objective. So, with the help of August Hermann Francke, Ziegenbalg and his co-missionaries tried to fulfill the values and goals of the mission (such as love, truth, justice) in India.⁷ The missionaries emphasize the importance of conversion, and they believe that it is only God who saves and converts.⁸ According to Prof. Francke, the purpose of a mission is the saving of one's soul and leading souls to God. And, at the same time, the service of souls does not do away with the need of serving the neighbour's body. "Whether our faith and our love are genuine can be recognized not only by serving the soul, but also by serving the body of our neighbor."

In order to do mission work, Ziegenbalg loved the language of Tamil and learnt it and adopted it as his medium of communication with the Tamils. Besides, he learnt the Tamil literature, cultures, religions, languages, geography, history, and natural phenomena of India. Ziegenbalg says, "I was delighted to be thoroughly instructed in their heathenism from their own

Wesenberg in Mecklenburg, and Bartholomaeus Ziegenbalg from Pulsnitz in Upper-Lausitz. According to J. Ferd Fenger, Ziegenbalg was not only one of the founders of the mission in Tranquebar and worked for it with undiminished zeal to his last breath, but also a remarkable man on many accounts. We are acquainted with him from his own accounts. Hereafter, we are concentrating on the mission of Ziegenbalg. J. Ferd Fenger, *op. cit.*, p.15.

⁶ Keld Grindler-Hansen, *History of Tranquebar Mission*, M. E. Press, Madras, 1863, pp.62&63.

⁷ Andreas Gross, "Lutheran Character of the Early Protestant Mission in Tranquebar and Madras," *Curukul Journal of Theological Studies*, Vol. XVII, No.2, July 2006, p.22.

⁸ E. Arno Lehmann, *op. cit.*, p.38.

¹ Hans-Werner Gensichen, "Ziegenbalg Bartholomaeus" Gerald H. Anderson, (ed.), *Biographical Dictionary of Christian Missions* William B. Eerdmans Publishing Company, Michigan, 1999, p.761.

² E. Arno Lehmann, *It Began at Tranquebar*, The Christian Literature Society, Chennai, 2006, pp. 4 & 21.

³J. Ferd Fenger, *History of Tranquebar Mission*, Evangelical Lutheran Mission Press, Tranquebar, 1863, p.15.

⁴Hugald Grafe, "Errors, Legends and Uncertainties in Ziegenbalg's Biography," Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau (eds.), *Halle and the Beginning of Protestant Christianity in India, Vol. II*, Franckesche Stiftungen, Halle, 2006, p.540.

⁵ The first two missionaries were Heinrich Plutschau from *Advances in Consumer Research*

writings.”⁹He wanted to serve the Tamils and educate them. In addition, he sent valuable information about India to Europe in his reports and letters.¹⁰

Ziegenbalg implemented several mission methods to preach the word of God so that the Tamils would know Jesus Christ and embrace Christianity. The mission-methods of Ziegenbalg are enumerated as follows: 1) imparting education, 2) act of philanthropy (Adoption of Orphans), 3) prayer, 4) street-preaching, 5) catechism–instruction, 6) singing psalms and hymns, 7) visits, 8) distribution of tracts, 9) interreligious-dialogue, 10) preaching–tours, 11) witnessing life, 12) letter-correspondence, 13) organizing job-projects, 14) medical service, 15) services during natural catastrophe, 16) indigenization. This article explains the mission methods that Ziegenbalg implemented while doing his mission work.

Imparting Education

One of the mission methods is imparting education, which means giving knowledge and teaching skills to the people. Ziegenbalg followed the method of giving education. Education was a central element in the pietistic strategy of the Danish-Halle Mission to convert the Tamils to Christianity, and conversion was intended to happen through a personal revival on the basis of the Bible. It was necessary that the converts receive a basic education that would enable them to read and understand the Bible by themselves. Thus, education became a precondition for conversion. So, Ziegenbalg established, within a few decades, an effective school system in Tranquebar and its territory.¹¹

When Ziegenbalg and Plutschau came to East India, they did not bring with them any money. Whatever they could save from their salary, they used it to support their work. As soon as Ziegenbalg received the salary of 200 royal dollars, he spent some of it on the construction of the school. In addition, the first school for the local children in Tharangambadi was built. As the schools were chosen as a significant method for the presentation of Christ's message, they must be accessible to all.¹² The Portuguese literature was created, and Ziegenbalg brought out a booklet on the truths of Christianity for school children.¹³ The schools admitted all the children. The missionaries explained to children through their spiritual instruction in their schools about the method and the revelation of God's

will and the way in which a man is renewed in Christ, the mediator of eternal life.¹⁴

In 1707 A.D., Ziegenbalg began to catechize the heathen children in the Tamil school.¹⁵ Moreover, the missionaries took their school children out in the streets, into the villages, and to rest houses. In those places, when the heathens or non-Christians came and stood around, the missionaries taught the children the gospel; and they gave them practical guidelines to know Jesus, and they distributed the people tracts and gospel books which have been translated into the Tamil language to promote Jesus' message of love and service.¹⁶

Acts of Philanthropy

Acts of philanthropy mean acts of loving service. Ziegenbalg was doing acts of charity and compassion to the Tamil people. Ziegenbalg adopted poor orphaned children, and he restored them to their former supporters. He continued to help the widows, and he comforted the sick through his catechists.¹⁷ He informed his friends in Germany that he wanted to adopt more children, provided the people in the homeland would contribute generously. With their contribution, a small orphanage in Tranquebar was built. These children in the orphanage learned to speak German.¹⁸ They also adopted two Portuguese-speaking orphan boys. This adoption proved that they indeed identified themselves with Indians. The compassion of the missionaries impressed them, and they dared to become and remain Lutherans. Gradually, other Indians approached the missionaries to learn Lutheran doctrines and prayers.¹⁹

Prayer

Prayer is a loving relationship with God and seeking God's grace. Ziegenbalg prayed continuously for the Tamils; he and his co-workers did not depend upon the help of others for mission work. Under the guidance of God, they consulted together and went about their work joyfully. For the guidance of God, they prayed earnestly. Every evening from five to six, they were together in prayer. They admitted that prayer was their most effective means to enable them to begin their missionary works with joy and blessing. The missionaries made the school children pray every evening in the garden and they did their preaching.²⁰ Thus, prayer was one of the methods to spread the gospel of Christ.

⁹ J. Ferd Fenger, *op. cit.*, p.26.

¹⁰ Andreas Gross, “Lutheran Character of the Early Protestant Mission in Tranquebar and Madras,” *op. cit.*, p.22.

¹¹ Keld Grindler-Hansen, *op. cit.*, pp.62&63. The town of Tranquebar including the fort at Dansborg together with the smaller towns of Tillali, Poreiar, Olugammangalam and Weleapaleiam, as well as a number of smaller vollages and fishing hamlets were all part of this area. Keld Grindler-Hansen, *op. cit.*, p.64.

¹² *Ibid.*, p.66.

¹³ Daniel Jeyaraj, *Bartholomaeus Ziegenbalg, the Father of Advances in Consumer Research*

Modern Protestant Mission: An Indian Assessment, Chennai, 2006, p.68.

¹⁴ E. Arno Lehmann, *op. cit.*, p.38.

¹⁵ James Hough, *op. cit.*, p.123.

¹⁶ E. Arno Lehmann, *op. cit.*, p.38.

¹⁷ Erich Betreuther, *Bartholomaeus Ziegenbalg, A Biography of the First Protestant Missionary in India 1682-1719, Madras, 1955*, pp.40 - 73.

¹⁸ *Ibid.*, p.25.

¹⁹ Daniel Jeyaraj, *op. cit.*, pp.63 & 67.

²⁰ E. Arno Lehmann, *op. cit.*, p.36.

Street Preaching

Street Preaching is one of the mission methods through which Ziegenbalg and his co-workers preached the gospel to the Tamilians.²¹ Whenever Ziegenbalg passed through the villages, he preached "The word of God". In addition, during festival time, Ziegenbalg also proclaimed the gospel. Ziegenbalg went through many large towns and stayed in the houses of Brahmins who were kind to him. Street preaching often had discussions and offered an excellent opportunity to learn about the religion of his hearers. Ziegenbalg and his co-workers took the children out in the streets, into the villages, and to rest houses which were built there for the benefit of travelers. In these places, while the heathen came and stood round, the missionaries taught the children the Word of God and at the same time, they were making application to write their questions and answers for the people standing around. Furthermore, street preaching had discussions and instruction, and it also provided an opportunity to know about the religion of his hearers.²²

Catechism instruction consisted of teaching the Christian doctrines and revealed truths. It was preparation for the reception of Baptism. It was an explanation of the Ten Commandments, the Nicene Creed, the Lord's Prayer, Baptism, and Eucharist.

Catechism Instruction

Catechism instruction means teaching the Christian doctrines and revealed truths as preparation for the reception of Baptism. Ziegenbalg and his co-workers never hurried the baptism of sincere candidates. The candidates for baptism must be convinced of their repentance and their experience of godliness. In addition, their motive and request for baptism must be examined. If the candidates wanted to know Jesus and desire Baptism in Christ, they would receive baptism. In order to obtain baptism, the candidates must understand the Christian teachings. The candidates for baptism have been called as catechumens. The catechumens should have learnt Luther's Catechism and the plan of salvation from a catechist or in school. They were catechized by Ziegenbalg and his co-workers for two hours daily for a certain period. They took part in the daily catechizations of the school children who had already been baptized. They also attended the public preaching and instruction.²³

Ziegenbalg translated the Luther Catechism into Tamil, which was crowned by a careful and idiomatic rendering of the New Testament and of portions of the Old Testament. He explained it with an explanation of the Ten Commandments, the Nicene Creed, the Lord's Prayer, Baptism and Eucharist.²⁴ In 1706 A.D., Ziegenbalg and

co-workers started teaching a catechism class in Portuguese. The Tamils also gathered together to study catechism that was written in a dialogue form by Ziegenbalg and their translators, and they learnt psalms.²⁵

Singing Psalms and Hymns

Ziegenbalg used the mission method of singing psalms and hymns to proclaim the gospel of Christ. In addition, where there are Christians, there must be a song. Ziegenbalg saw the need for music and began to translate hymns in 1707 A.D., so that the children might sing when they came for catechism instruction. Soon, he had several hymns in European melodies. In addition, he composed hymns according to the Malabar²⁶ way of singing, and they were used by the school children. The first printed hymn book was published on 24th January 1715 A.D., with forty-eight hymns. So, according to the Tamil scale, the teachers had to practise these hymns with the children every afternoon for an hour.²⁷

Visits

Visits mean paying a visit to the people in their houses and interacting with family members. Ziegenbalg used the method of visiting the people to preach the gospel of Christ. He had many visitors and guests. He started his communication by visiting the people. His communication and visits with people resulted in good friendships and relationships, which were manifested in their mutual support and sharing. His visits were fruitful in rendering loving service to others. He had spent time with his visitors. "Ziegenbalg received visits and also made visits. He was not an armchair missionary, but an energetic traveler. Out among the people, he could see and hear, and he could proclaim the message through distribution of tracts."²⁸

Distribution of Tracts

Distribution of tracts means giving the short Tamil Christian literature, like pamphlets or booklets, to others. Ziegenbalg used the method of distribution of tracts to supply the message of Christ to others. He was prepared to make use of any and every opportunity to reach out to the people and teach them the word of God. He took a trip either in a *Pallakku* (palanquin) or rode a horse, and distributed copies of the booklet, God's Letter, to all Tamil people. He also made several copies of Matthew's Gospel and distributed them among the Tamil people while taking out the school children in the streets, Ziegenbalg distributed tracts and books to the people.²⁹ He and his co-workers translated different books and they had them copied onto palm leaves by their Indian assistants. These were then distributed among the Indians.³⁰ Ziegenbalg

²¹ Erich Betreuther, *op. cit.*, p.26.

²² E. Arno Lehmann, *op. cit.*, pp.31, 32 & 38.

²³ *Ibid.*, p.40.

²⁴ Erich Betreuther, *op. cit.*, p.27. Cf. Daniel Jeyaraj, *op. cit.*, p.66.

²⁵ Daniel Jeyaraj, *op. cit.*, pp.65&66.

²⁶ 'Tamil' and 'Malabar' were used as synonyms. Cf. E. Arno Lehmann, *op. cit.*, p.23.

²⁷ *Ibid.*, p.27.

²⁸ *Ibid.*, p.31.

²⁹ E. Arno Lehmann, *op. cit.*, p.38.

³⁰ Andreas Gross, "Introduction" Andreas Gross and Y. Vincent Kumaradoss, Heike Liebau (eds) *Halle and*
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journeyed to Nagapattinam, taking with him multiple copies of *Akkiyanam* and also a Tamil translation of the Luther Catechism, which were distributed to the educated persons among those with whom he talked on his journey.

³¹ The missionary works were accomplished more in Tanjore (Thanjavur) through the distribution of books on the Christian faith written in Tamil than by going there in person. ³² At the same time, Ziegenbalg engaged in interreligious dialogue with the non-Christians.

Interreligious Dialogue

Interreligious dialogue means a conversation between two or more people of different religious beliefs for their mutual learning and experience. He also promoted unity and cooperation among the people of other religions. Ziegenbalg had oriented his interreligious approach to the method of Apostle Paul in Acts 17:22-31. He understood that even after the fall of the first parents of humankind, several residual aspects of God's light and image are found in human beings.³³ He immersed himself in reading the Tamil literature. In addition, he was familiar with the high Tamil and read the native works on the history, the ethics, and idolatries of the Hindus. He employed one of the natives to teach him the Brahminical theology and philosophy.³⁴ Thus, he initiated interreligious dialogue with the non-Christians. And through his interreligious dialogue, he wanted to learn more about Hinduism. Ziegenbalg says, "I do not reject everything they teach, rather rejoice that for the heathen long ago a small light of the Gospel began to shine."³⁵ At the same time, he emphasised that in the interreligious dialogues, no deliverance was possible unless one accepted Christ as one's personal Saviour.³⁶ Ziegenbalg also undertook preaching tours to engage in dialogue with the Tamils for the propagation of the gospel of Christ.

Preaching Tours

Another important method of Ziegenbalg's mission work was his preaching tours to reach non-Christian Indians. He entrusted the church and the schools to his co-workers. In 1708 A.D., he made trips around the country and met several Indians and discussed religious matters with them. He preached persistently and made contacts, correspondence, and conversations with the Tamils.³⁷ He had communicated the message of Christ to

the people through his contact and correspondence during the preaching tour.

Witnessing Life

Christian witnessing life means sharing one's personal experience with Jesus to others, following Christ's values (love, truth, fellowship, and Justice), and the imitation of Christ. Ziegenbalg imitated Jesus Christ, and he went out to meet the people in their life situations. Ziegenbalg engaged in earnest religious talks with pious Tamilians. Hundreds of Tamilians gathered around him and showed him their respect and love because he spoke their language. It became a surprising event to see a white man in Tharangambadi, Tamil Nadu; he did not trade and cheat and did not lead a loose life but daily proved his piety. Erich Beyreuther says, "A saint lived among the immoral Europeans, a miracle before their eyes!"³⁸

Letter Correspondence

Letter correspondence means communication through letters. It also implies exchange of ideas. During his journey in South India, Ziegenbalg met scholars and wanted to keep in touch with them through letter correspondence.³⁹ Ziegenbalg also sought to have communication with the best representatives of people personally through correspondence. He made use of letter correspondence to improve communication and knowledge on all religious questions.⁴⁰ In 1712 A.D., Ziegenbalg wanted to begin a letter correspondence with educated Tamil people in the small town of Tiruvarriyur, to get rid of certain prejudices against Christianity.⁴¹ Within two years of his arrival in Tharangambadi, he reported that he had started to conduct such conversations by correspondence and expressed his frustration that he lacked the time and means to engage in "an intensive exchange of letters."⁴² Moreover, Ziegenbalg organized work projects in his mission service institutions.

Organizing Job-Projects

Organizing work projects involves analysing the needs of the people in the society, planning the jobs for the same, and appointing qualified persons to the jobs. Ziegenbalg employed the method of organising job projects in his mission work, and he tried to convert the people to Christianity, which resulted in increasing the number of new converts in spite of the financial shortage and the troubles between Ziegenbalg and the colonial authorities.

Beginning of Protestant Christianity in India, op. cit., Vol. III, p.1271.

³¹ Will Sweetman, "Heathenism, Idolatry and Rational Monotheism among the Hindus," Andreas Gross and Y. Vincent Kumaradoss, Heike Liebau(eds.), *Halle and Beginning of Protestant Christianity in India, Vol. III, Franckesche Stifftungen, Halle, 2006, p.1270.*

³² *Ibid.*, p.1260.

³³ Daniel Jeyaraj, *op. cit.*, p.207.

³⁴ James Hough, *op. cit.*, pp.115 & 124.

³⁵ E. Arno Lehmann, *op. cit.*, p.32.

³⁶ T. Aruldoss and R. Sekaran (eds.), *Bartholomaeus Advances in Consumer Research*

Ziegenbalg: His Life and Service to Tamil Society, Keynote Address., Ziegenbalg Press, Tiruchirapalli, 2006.

³⁷ E. Arno Lehmann, *op. cit.*, p.38. Cf. Daniel Jeyaraj, *op. cit.*, p.71.

³⁸ Erich Beyreuther, *op. cit.*, p.26.

³⁹ Daniel Jeyaraj, *op. cit.*, p.71.

⁴⁰ Erich Beyreuther, *op. cit.*, p.26.

⁴¹ Daniel Jeyaraj, *op. cit.*, p.84.

⁴² Will Sweetman, "Heathenism, Idolatry and Rational Monotheism among the Hindus," Andreas Gross and Y. Vincent Kumaradoss, Heike Liebau (eds.), *op. cit., Vol. III, pp.1259&1260.*

In addition, Ziegenbalg knew that the purpose of conversion work was saving souls or service to souls, and the service of souls did not do away with the need of serving the neighbour's body.⁴³ So, Ziegenbalg took efforts and created job opportunities in the schools, press, and paper mills for the people so that they could receive their jobs and they could have a touch with the Bible and the missionaries, catechists, and Christian teachers to know about Jesus Christ. Thus, several employees worked full-time and received a monthly salary:

"On September 10, 1712 Ziegenbalg, Gründler and Jordan wrote a detailed letter to A.H. Francke and mentioned the following: the employees of the mission included 1) A Danish teacher for the Danish school, 2) A Portuguese teacher for the Portuguese school, 3) A Malabar teacher for the First Boys' School 4) A Malabar teacher for the Second Boys' School, 5) A Matron for the Girls' School, who also visits the women 6) A Malabar Catechist, 7) A Portuguese Catechist for the Tamil school, 8) A Portuguese woman as a cook for the Portuguese school, 9) A female teacher for the girls in Portuguese school who were learning tailoring, 10) A house servant who was also a gravedigger; 11) two women to carry drinking water from a well outside the city, 12) two gardeners with an assistant, 13) two Tamil accountants, 14) a European accountant, 15) a Tamil medical doctor who taught native medicine to the school children and helped them identify medical herbs, and 16) A washer man who washed once a week all the clothes of people in the mission."⁴⁴ Ziegenbalg also rendered medical service to continue the healing ministry of Christ.

Medical Service

Medical service means to maintain and promote healthcare. It also includes the establishment of healthcare centres (hospitals, dispensaries). They were providing medical services to the people in Tharangambadi. In the context of mission, they encountered a multicultural society; a medical doctor trained in Europe was sent to a foreign country like India with the task of taking medical care in support of a missionary undertaking. The doctor was provided with the necessary instruments and tested medicine from the pharmacy of the Orphan House in Halle so that he would treat the co-workers of the mission and also the local patients. The missionaries and co-workers discussed notions of illness and cure with their informants.⁴⁵

Moreover, Ziegenbalg and the missionaries were supported by the pedagogical project of the Francke Foundation, and they established schools. Likewise, following the model of the Halle Orphan House doctor, missionaries and the European medical doctor provided the children with medical care. The local Tamil doctors

were asked to treat the patients whenever necessary, according to the model of the Halle Orphan House doctor. Around 1709 A.D., J. E. Grundler, one of the missionaries works on Tamil medical science. Ziegenbalg helped Grundler compile a large manuscript entitled *Tamil Doctor*,⁴⁶ which helped the missionaries to serve the Tamil people. In addition, Ziegenbalg rendered his relief help in times of natural calamities and catastrophes.

Relief-Help

Relief help is immediate service and assistance that is provided to the affected and injured people because of a natural catastrophe. It is also a kind of social service that promotes social well-being to vulnerable people, marginalized people, or people who are affected by natural disasters. It includes counseling, job-training, financial support, medical aid, and other philanthropic assistance. Ziegenbalg rendered his social services to the people who were affected by the flood and storm. After the Tranquebar Mission was established, the colony of Tranquebar was flooded several times. Ziegenbalg recorded a graphic description of the damage done by the storm and flood on November 10, 1710, and 1715.

Ziegenbalg described that a terrible storm brought heavy rains to the whole colony, and all its inhabitants had been terribly affected and injured; Water came into houses and stood above the tables, and nobody could be easily rescued. The storm ripped off trees, houses, and everything that stood. The following day, the whole city looked miserable. Ziegenbalg narrated that his house was not damaged, and the water did not enter his house. Therefore, many people came to Ziegenbalg and other missionaries and took refuge in their houses. The missionaries helped them as much as they could and gave them food.⁴⁷ Moreover, Ziegenbalg adapted himself to the Tamil customs and lived like a Tamilian, and he emphasized the indigenization during his mission work.

Indigenization

Indigenization means the transformation of some ideas or services, or religious practices, etc., to suit a local culture. Ziegenbalg indigenized Christianity and Christ's teachings according to the culture of the Tamil people. He translated the New Testament, books on Catechism, and a hymn book into the Tamil language and gave them to the Tamils. The Tamils could read them all, and they came to know Christ and his teachings. In 1706 A.D., Ziegenbalg followed the local method of learning Tamil letters; sat on the floor, wrote the Tamil letters in the sand, and learnt how to write and read. He wrote a book about Malabar gods. Thus, he became a Tamilian and spent his whole life in Tamil Nadu.⁴⁸

The missionaries employed *Kanabadi Vathiar*, a Tamil poet who embraced Christianity daily in one of their

⁴³ E. Arno Lehmann, *op. cit.*, p.38.

⁴⁴ E. Arno Lehmann, *op. cit.*, p.49. Cf. Daniel Jeyaraj, *op. cit.*, p.82.

⁴⁵ Josef N. Neumann, "Tamil Medical Science as Perceived by the Missionaries of the Danish-Halle Mission at Tranquebar," Andreas Gross and Y. Vincent *Advances in Consumer Research*

Kumaradoss, Heike Liebau(eds.), *op. cit.*, Vol. III, pp.1135,1147 &1149.

⁴⁶ Daniel Jeyaraj, *op. cit.*, p.83.

⁴⁷ *Ibid.*, p.110.

⁴⁸ E. Arno Lehmann, *op. cit.*, p.22.

schools, and he turned catechism and the history of Christ into Tamil verse, which, according to the native custom with their poets, he would sing with the children.⁴⁹ Ziegenbalg had introduced psalm singing, which suited the Indians. He put out a hymn book which had only hymns in Tamilian meter and according to the Tamil scale. He translated the book of Ruth into Tamil.⁵⁰ Ziegenbalg himself describes the venture of indigenization of his dress according to the local culture: "In a village, Ziegenbalg laid aside his black clothes and dressed according to the custom of the land in white, namely in" a white under and upper garment, on the head a white turban, about the body a white apron, over the shoulders a red striped cloth, on the feet red sandals without heels. With this, I made use of, according to the custom of the land, a sun umbrella which was also so arranged that it could be at the same time used as a fan."⁵¹ Thus, Ziegenbalg has laid the foundation for the indigenized Lutheran Church in Tharangambadi.

Imparting education means giving knowledge and teaching skills that were available in the mission schools. Ziegenbalg established an effective school system in Tranquebar. The schools admitted all the children. The children were taught languages such as Tamil, English, Portuguese, German, Danish, Mathematics, other sciences, the Bible, and the Lutheran catechism in their schools. Ziegenbalg used imparting education in the schools, which functioned as a significant medium for the presentation of the gospel of Christ. Ziegenbalg adopted poor orphaned children who were given education, and he began a small orphanage in Tranquebar for them. He also took care of the widows. As he was a man of prayer, he helped others spiritually to live peacefully. The word of God reached the people since he undertook street-preaching during the important occasion of celebrations. He was very strict with his catechists to prepare the catechumens with catechism instruction, and he himself took catechism classes to the people.

As he was interested in music, he attracted many people by singing hymns that suited the native people and preached the word of God from the Holy Bible. He has visited the poor and marginalized people and encouraged them with words from the Bible. He also visited the Hindus and Muslims, and he discussed with them. He also introduced Christ to the Tamils through the distribution of tracts of Tamil Christian literature. Another method in evangelization in a religiously pluralist nation has been interreligious dialogue. He initiated and encouraged interreligious dialogue with people of non-Christians. His life of compassion towards people bore witness to Christ's love. Ziegenbalg preached Christ to the Tamils through letter correspondence and the exchange of letters. During their letter correspondence, religious questions were answered, and people have come to "Christ, the Truth."⁵²

Ziegenbalg organised work projects for the people, as he knew that saving souls and helping the people who needed their daily livelihood must go together. Ziegenbalg preached Christ, the great healer of body and soul. He

continued the healing ministry of Christ among the sick with the help of a European medical doctor and also with a local Tamil doctor. He was very compassionate and generous in relief efforts at times of natural calamities like storms and floods. Though Ziegenbalg was a foreigner, he learnt the Tamil language, Tamil culture, and Tamil religions. He lived like a Tamilian. He indigenised worship and translated the Danish liturgy and the New Testament into Tamil. He built a Tamil Lutheran Christian congregation. He erected the New Jerusalem Church in Tranquebar for Tamil Lutherans. Thus, Ziegenbalg established the first Protestant Church in India and made his valuable contributions.

Danish colonial opposition in Tharangambadi did not end Ziegenbalg's mission but reshaped it. Governor Hassius's imprisonment of Ziegenbalg in 1708 A.D. forced a move away from public street preaching toward methods the Company could not easily police: printing, schooling, and collaboration with Tamil catechists. This protest produced innovation, turning the press and classroom into his primary pulpits. Thus, Ziegenbalg's adaptation shows how colonial constraint generated a distinct Pietist mission strategy-one built on vernacular literacy and institutional permanence rather than confrontational proclamation

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⁴⁹ James Hough, *op. cit.*, pp.157&158.

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